Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, AUGUST 13, 1825. No. 32.

MISCELLANY.

The following lines are from the Monthly Repository, and refer to the late Rev. John Davis, of Collumpton, England, an obituary notice of whom appeared in the January number of the same work.

There is many a harp, for the young man's doom,
That is tuned to the notes of woe;
But, alas! they are mute o'er the old man's tomb,
Though he lived like a saint below.

There is many a tear over beauty's grave,
And warm from the heart they rise—
Ah! why less warm are the tears that lave
The spot where the good man lies?

Is it nothing to keep the *soul* still *young*,
When the frame where it dwells grows old?
Or less should *a beautiful life* be sung,
Than the charms of an earthly mould?

No, old man, no,—one passing lay,
Though a powerless lay it be,
Shall be given to the thought of the silent clay,
Which is all that is left of thee.

Though thy life was passed in the humble shade,
Yet it brightened the shade around;
And every step that thy meek foot made,
Was made upon holy ground.

Thou hast seen thy friends around thee fall,
Thou hast lived through years of pain;—
And now thou hast reached the goal of all,
And broken a frail world's chain.

O! rest in peace till the day for which
Thou hast looked with a christian's eye;
Faith, hope, and love, long have made thee rich
In the gold of a purer sky.

Though soon forgot be thy lowly sod,
Yet thou hast not lived in vain,
For green above are the groves of God,
Where the just shall meet again!

A writer in the Amherst Herald, under the signature, Brutus, expressed himself with much justness and spirit on the subject of the lamentable divisions and jealousies and strifes that have been occasioned of late in many families in various parts of the country, by the unhallowed practice of some religious teachers, of encouraging wives to usurp the authority over and act in opposition to, or at least without the advice and cooperation of their husbands, when they happen to be suspected of a want of orthodoxy in their religious speculations. In commenting on this subject, and in allusion to the great influence which clergymen often acquire with the females of their parishes, this writer makes the following remarks;—

To say that women are more apt to be governed by their feelings than men, is not to disparage them; it is only to say they are what nature constituted them, and for wise and benevolent purposes. Woman has been called the "weaker vessel." But because the weaker, she is the more winning, and the more lovely. Like her own China, she is the more beautiful because weak, more precious because fragile.—Man was made to love and protect woman—woman to love and adorn her protector. Woman in her perfection, is tender, mild, affectionate—living not for herself, but leaning on others—amiable for her gentleness, and captivating on account of her dependence. She resembles the vine, which in its weakness, stretches out its beautiful tendrils, and entwines itself around the sturdier plant which upholds it—clothing its supporter with new grace, itself the lovlier for being supported. To be religious peculiarly becomes the female. But she is departing from the delicacy and decorum of her sex when, in points of speculative belief, she sets herself up as an umpire over her husband, or draws between him and herself the revolting line of separation that denotes him as one of the "non-elect," and herself as one of the elect of God.

I have heard of some, who call themselves Ministers of the gospel, who have endeavoured to induce wives to believe it their duty to oppose their husbands, who have instilled into them the principle that the elect and non-elect ought to have as little connexion with one another as possible, and who have almost taught them to esteem it a sin for the former to "love, honor, or obey" the latter. What more afflicting distinction can be marked, what more tremendous gulph can yawn between man and wife? What more awful separation can be conceived of, than that, where one says to the other "I am one of the elect of God—I am one of his saints and his peculiar care—you are totally depraved, one of the world's people, and, in the world to come, I shall look down from my exaltation in the heavens, and behold you weeping and gnashing your teeth in the region below!" Can the compass of human thought imagine, or of human language express, any thing more terrible than this?—And yet are there not some who encourage females to entertain these feelings, and utter these ideas to their protectors and partners in life, nay command them to do it, as a duty? It is well known that a certain clergyman persuaded a poor sick girl, one of his church-members, who was under an engagement of marriage to a highly respectable man, but not a professor, that it was improper for a professor to marry one who had not made a profession. Such anguish was excited in her breast from the conflicting emotions of affection for her lover, and fear of doing wrong, that it is supposed to have caused her death. But, as I am told, this very minister of God, with true jesuitical consistency, after that, was himself married to one not a professor! Perhaps he might have been of the same sect with the squire in Hudibras, who thought that,

"The saints might claim a dispensation
To swear and foreswear on occasion."

But, at least, he might have granted a dispensation to this poor girl, as well as have taken one himself.

The savage bigotry that no distress can move, no tears can melt, no entreaties soften, is too disgusting for endurance. It has no pity for wo, no compassion for sorrowing affection. It insults the fluttering weakness of disease, mocks the rattling gasp of death, and tramples in gloomy heartlessness on the grave.—It feels no satisfaction in beholding innocent gladness—it tolerates no happiness which flows from the heart. It sees the joyous smile curling on the lips of conjugal love, only to desire to blight it—it views the open, smooth forehead of contentment and peace, only to long to plough it into wrinkles—it looks on the sparkling eye laughing with good nature, only to wish it disfigured by tears. "Struggle with your heart" is its motto. It commands you to repress every natural feeling, to subdue every honorable impulse, and to stifle every generous emotion. Is it *Religion* that introduces dissentions and bickerings into the family circle; that produces distrust, coldness, and want of confidence between those whose whole beings ought to be united? Is it *Religion* that makes the lovely fair, who was before, mild, tender, affectionate, attentive to her children, and to the comfort and happiness of her spouse—is it *Religion* that makes her morose, overbearing, repulsive, negligent of her offspring and regardless of her husband's peace, I had almost said his honor? Is he a *Christian*, who can view the implicit faith of a mutual esteem, and wish to snap its bands assunder; who can coldly infuse deadly poison into the sweetest cup of human existence, and like the serpent when he looked on our first parents in paradise, hanker to destroy the confidings of never doubting love? Is he not rather a Demon?

The writer to whom we have alluded speaks of the practice of some clergymen of establishing meetings for females from which even their husbands are excluded,—no man being admitted but their spiritual guides. He alludes also to the not uncommon, but most reprehensible practice of some clergymen of taking advantage of the absence of such men as are suspected of heresy, to visit their families, and to throw out insinuations relative to the piety and soundness of faith of husbands and fathers,—and thus lay the foundation of lasting distrust, jealousy, and domestic strife. The following are some of his remarks on this subject.

Were I a husband, or father, or brother, I would not permit one to take greater liberties with my wife, daughter, or sister, than other men. Were I a husband, I would not permit one to seize his opportunities, and always enter my house in my absence—to steal about like "a guilty thing" watching his chance of avoiding me, and of holding private intercourse with my wife, or to creep round my domains, as if ashamed of his errand, and fearful of being seen. I would not permit my wife to listen to, and comply with a minister's wishes and commands, rather than my own. I would not permit her to meet my earnest and well-meant requests with observations or insinuations like these—"I am holier than thou—it is presumption in you to attempt to govern the elect—it is my duty to act contrary to your desires, because Mr Such a one says it is." I would do all in my power to bring her to a sense of propriety, and to convince her of the folly of a course

That blurs the grace and blush of modesty,
Calls virtue hypocrite; takes off the rose
From the fair forehead of an innocent love,
And sets a blister there; makes marriage vows
As false as dicer's oaths.

I would reason with her—and tell her that it is one of her chief duties to make her fellow beings happy, and especially her companion in life. I would tell her that in giving her husband one hour of heartfelt joy, she would render the Almighty more essential service, than in devoting whole weeks to miserable, hysterical, helpless sobbing, and to fanatical lamentations over Adam's sin. I would remind her of the beautiful addresses of Catherine in Shakspeare, concerning the duties of the wife, which commences thus:

Fy, fy! unknit that threat'ning unkind brow;
And dart not scornful glances from those eyes,
To wound thy lord, thy king, thy governor;
It blots thy beauty, as frosts bite the meads;
Confounds thy fame, as whirlwinds shake fair buds;
And in no sense is meet, or amiable.

Not only would I reason with her; I would entreat, beseech, conjure her—I would fall on my knees before her. But if she met all my reasons with scoffs, and my entreaties with scorn—if she chose to obey another man rather than obey me, and to please another rather than please me; if she *would* stroll off unprotected, in search of "evening meetings" night after night, to go, I knew not where, and do I knew not what—if she *would* prefer the whining cant of Religious affectation, and the continued phrenzy of religious excitement, to the innocent prattle of her children, and to the tones of her husband's kindness—if she *would* do all this, and do it all because another man told her she ought to do thus—I would say to her "Go, then, to your newly elected protector, and governor, and render him the affection and allegiance you owe elsewhere—but return not here to call my children yours, when you leave them motherless, for another—return not here to call me your husband, when you injure me by obeying another man rather than me, when you insult me by preferring another's company to mine, and when, after you have added insult to injury, you crown them both with hypocrisy, and say it is the love of God which prompts you.

CALVINISM UNVEILED.

The following extracts are the conclusion of note C. in Rev. Mr Colman's Sermon. The first part of the extract is the conclusion of what is given us in the note under article *Sixth*.

"The punishment which man by the fall is liable unto in the other world is the punishment of hell forever."
Assembly's Catechism.

Some of you have seen buildings on fire; imagine therefore with yourselves, what a poor hand you would make at fighting with the flames, if your were in the midst of so great and fierce a fire. You have often seen a spider, or some other noisome insect, when thrown into the midst of a fierce fire, and have observed how immediately it yields to the force of the flames. There is no long struggle, no fighting against the fire, no strength exerted to oppose the heat, or to fly from it; but it immediately stretches forth itself and yields; and the fire takes possession of it, and at once it becomes full of fire, and is burned into a bright coal. Here is a little image of what you will be the subjects of in hell, except you repent and fly to Christ. However you may think that you will fortify yourselves and bear as well as you can, the first moment you shall be cast into hell, all your strength will sink and be utterly abolished. To encourage yourselves, that you will set yourselves to bear hell torments as well as you can, is just as if a worm, that is about to be thrown into a glowing furnace, should swell and fortify itself, and prepare itself to fight the flames.
Edwards' Ser. x.

Do but consider what it is to suffer extreme torment forever and ever; to suffer it day and night, from one day to another, from one age to another, from one thousand ages to another; and in adding age to age, and thousands to thousands, in pain, in wailing and lamentation, groaning and shrieking, and gnashing your teeth; with your souls full of dreadful grief and amazement, with your bodies and every member full of racking torture, without any possibility of getting ease; without any possibility of moving God to pity by your cries; without any possibility of hiding yourselves from him; without any possibility of diverting your thoughts from your pain; without any possibility of obtaining any manner of mitigation, or help, or change for the better any way. Do but consider how dreadful despair will be in such torment.—How dismal it will be when you are under these racking torments to know assuredly that you never, never shall be delivered from them; to have no hope;—when you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad or a serpent, but shall have no hope of it; when you would rejoice if you might but have any relief, after you shall have endured these torments millions of ages, but shall have no hope of it; when after you shall have worn out the age of the sun, moon and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries, incessantly to be made by you, and that the smoke of your torment shall still ascend up forever and ever; and that your souls, which have been agitated with the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which shall have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past." *Edwards' Ser.* vi.

VII. *The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell, and among these it may be their own children, parents, husbands, wives and friends on earth.*

"One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is externally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in the view of the vessels of mercy, who instead of taking the part of those miserable objects, will say amen, alleluia, praise the Lord. It concerns therefore all the expectants of heaven to anticipate this trying scene, and ask their hearts whether they are on the Lord's side, and can praise him for reprobating as well as electing love." *Emmons' Ser.* xvi.

"When they (i. e. the Saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others *who were by nature, and perhaps by practice, no more sinful and ill-deserving than they*, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever." *Ibid. Ser.* xi.

The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary when they see this sight it will occasion rejoicing and excite them to joyful praises."
Edwards' Practical Ser. xxii.

"The saints in glory will know concerning the damned in hell, that God never loved them, but that he hates them and reprobated them from all eternity." *Ibid.* xxiii.

"Consider how it will be at the day of judgement, when you shall see Christ coming in the clouds of heaven, when you shall begin to wail and cry, as knowing you are of those who are to be condemned; and perhaps you will be ready to fly to some of your godly friends; but you will obtain no help from them, you will see them unconcerned for you, with joyful countenances ascending to meet their Lord and not the less joyful for the horror in which they see you. And when you shall stand before the dreadful tribunal at the left hand, among devils trembling and astonished; and shall have the dreadful sentence passed upon you, you will at the same time see the blessed company of saints and angels at the right hand rejoicing and shall hear them shout forth the praises of God, while they hear your sentence pronounced. You will then see those godly people, with whom you shall have been acquainted, and who shall have been your neighbors, and with whom you now often converse, rejoicing at the pronunciation and execution of your sentence."

"You that have had godly parents, who in this world tenderly loved you—How will you bear to see your parents, who in this life had so dear an affection for you, now without any love to you, approving the sentence of condemnation, when Christ shall with wrath and indignation bid you depart, wretched, cursed creatures into everlasting burnings. How will you bear to see and hear them praising the Judge, for his justice exercised in pronouncing this sentence, and hearing it with an holy joy in their countenances, and shouting fourth the praises and hallelujahs of God and Christ on that account."

"When they shall see what manifestation of amazement there will be in you at the hearing of this dreadful sentence, and that every syllable of it pierces you like a thunderbolt, and sinks you into the lowest depths of horror and despair; when they shall behold you with a frighted, amazed countenance, trembling and astonished; and shall hear you groan and gnash your teeth; these things will not move them at all to pity you, but you will see them with a holy joyfulness in their countenances and with songs in their mouths. When they shall see you turning away and beginning to enter into the great furnace, and shall see how you shrink at it, and hear how you shriek and cry out; yet they will not at all be grieved for you, but at the same time you will hear from them renewed praises and hallelujahs for the true and righteous judgments of God in so dealing with you."

"When the judge shall execute the more terrible wrath upon you on this account, that you have made no better improvement of you parents' instructions, they will joyfully praise God for it. After they shall have seen you lie in hell thousands of years; and your torment shall yet continue without any rest, day or night; they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."

"You that have godly husbands or wives, or brethren, or sisters, with whom you have been wont to dwell under the same roof, and to eat at the same table, consider how it will be with you, when you shall come to part with them, when they shall be taken and you left. However you may wail and lament, when you see them parted from you, they being taken and you left, you will see in them no signs of sorrow that you are not taken with them, that you ascend not with them to meet the Lord in the air, but are left below to be consumed with the world, which is reserved unto fire against the day of the perdition of ungodly men." *Edwards' Prac. Sermons*, xxiii.

Mr Colman closes note C. with the following appropriate and just remarks.

Such are some of the great features of the system of faith to which I refered when I said "that if I could convince myself that the bible taught such doctrines I would cast it from me forever." These are the principles of the Calvinist, as given to us, in the writings of Calvin, Coles, Emmons, Hopkins, Spring, Burder, Hawker Edwards, men whose works always have been and now are regarded as standard works in the Calvinistic churches; men, upon whose virtue and piety I would not cast the slightest reproach; for with respect to some of them, and I know not but with respect to all, they are distinguished for the purity of their lives and their devotion to what they deemed christianity; and they are men, who deserve the highest praise for their moral courage in going forward and bringing out into the full blaze of day the true character and the tremendous consequences of the system of doctrines, which they taught. If a man is a Calvinist he receives these principles; these are the doctrines which have been, and which still are taught under the name of "the Doctrines of Grace."—Good God! what grace! I have added nothing to the statements, which the friends of these doctrines themselves have given. They have spoken for themselves. These are their own words. If a man does not receive these doctrines, he may call himself by what name he will, but he is not a Calvinist.

I regret that any expression which I have used, should have given offence to any serious mind. Yet I cannot retract it. No candid person will for a moment suppose that I meant to imply that the bible could teach such doctrines. It teaches no such thing. It is the declaration of glad tidings to men.—It is full of grace and truth. It is the most affecting representation of God's mercy. Jesus came to show us God as our Father and to teach us God is love.—The sermon on the mount and the parable of the prodigal son, were there nothing else, are in my mind an ample refutation of the doctrines of Calvinism.

I repeat it, that I entertain the highest reverence for the serious and devotional character of many, who call themselves Calvinists, for the exemplary purity of their lives, and the disinterestedness and activity of of their benevolence, and would not suggest an insinuation against the virtue or piety of any class of my fellow christians; but I regard such principles as are here exposed, as far as I can comprehend the language of the distinguished writers, who have been quoted, as unwarranted by reason, nature, or the scriptures.

LOCKE AND COLLINS.

About two months before his death the celebrated John Locke wrote a letter, (of which the following is a copy) to Anthony Collins, and left this direction upon it. "To be delivered after my decease."

I know you loved me living, and will preserve my memory when I am dead. All the use to be made of it is, that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hope of

another life. This is what I can say upon experience: and what you will find to be true, when you come to make up the account. Adieu! I leave my best wishes with you. JOHN LOCKE.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 13.

The Annual Public Exercises of the Students in the Theological School, Cambridge, will be delivered in the University Chapel, on FRIDAY next, 19th inst. to commence at 9 o'clock, A. M. and continue till 2. No special invitations are given as heretofore, but it is hoped and expected, that the Trustees of the several funds connected with the Institution, the clergy of different denominations, and the friends and patrons of the School, will honor the occasion with their presence. The growing interest which has been manifested in these exhibitions by ladies as well as gentlemen, and the fact that the exercises on these occasions are intended for the public generally, and are likely to interest all from the taste, research and piety they discover, will give, we may hope, sufficient attractions to the day, to draw together a large and respectable audience.

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The Directors of the Theological School at Cambridge, have provided for the establishment of Scholarships in that Institution as benefactors may offer.—The following are the resolutions they have passed on that subject.

1. Any person who may give a sum not less than two thousand five hundred dollars, for the support of a student in the Institution, shall be considered as founding a Scholarship, and may nominate to the Directors from time to time, as vacancies shall occur, a person to whose support the income of said Scholarship shall be appropriated. The Scholarship in all cases shall bear the name of the founder, or such other name as he may direct. And in case any parish or association of persons shall found a Scholarship, said parish or association of persons may, in like manner, give a name to said Scholarship, and nominate a person to be supported on the foundation.

2. Any person or association of persons, who may subscribe and pay annually not less than one hundred and thirty dollars for the support of a student at the Theological Institution, may nominate to the Directors a person, to whose support said subscription shall be set apart.

3. If the income of any Scholarship, or the sum subscribed and paid annually, be more than sufficient for the support of a student in the Institution, the surplus shall be appropriated to the purchase of books, to be given as premiums to the most deserving students, at the discretion of the Directors.

SOCINIANISM AND DEISM. Those who recollect, (as who, of any fairness of mind does not, with disgust,) that the terms Socinianism and Deism are liberally applied, by most orthodox journals, to every thing anti-Calvinistic,—such will know how to appreciate the following extract given in the Recorder & Telegraph; from a speech of Professor Tholuck, of Berlin, before the Continental Society of London, in reference to whose statements the Recorder & Telegraph says —"which no christian can read without emotion."

"The University of Halle, [says Prof. Tholuck,] had formerly been the seat of true learning. There the good Professor Frank had founded his orphan school, and taught pure Christianity; but now above 600 students in Divinity were taught only Socinianism and Deism."

REDIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY. The annual meeting of this Society was held on the 12th of May. Among the addresses made on the occasion there was one in which the increase of the funds of several of the benevolent institutions of London was stated.

It appears that this increase was as follows;—

Church Missionary Society, 500*l.* to its ordinary funds, besides a very considerable sum for ordinary purposes.

Wesleyan Missionary Society, 2,500*l.* besides a legacy of 10,000*l.* not brought into the account.

London Missionary Society. In the ordinary sources of income an increase of 2200*l.* besides 4000*l.* for special objects.

This was the *thirty-first* general meeting of the Society; yet, three of four of those who preached at its first meeting were present.

One of those who addressed the Society, said, in reference to the change in the influence and prospects of Christianity since the establishment of the Society, —"What a thing it is that for 1800 years after Christ, there had never been a translation of the Sacred Scriptures into the Chinese language; that language which is spoken by the greatest number of men in the world. Now, however, that great object is accomplished.

This is said to have been the first Protestant Society that established a seminary for the education of its missionaries; a plan which has since been carried into operation by almost every other extensive missionary establishment.

BOARD OF COMMISSIONERS. The receipts by the Board of Commissioners for Foreign Missions, during the period from June 21 to July 20 amounted, in the whole, to $6789.

JEWS SOCIETIES. The American Society for meliorasing the condition of the Jews has 322 auxiliaries. The funds of the Society amount to $14,321. Arrangements are made for settling the Jewish emigrants for the present, at Harrison, West Chester co. N. Y. about thirty miles from the city. It appears that an agent has been lately appointed to proceed to Europe, for the purpose of explaining more fully the objects of the Institution to Jews and Christians and to ascertain the number and circumstances of those Jews who are desirous of coming to America.

BENEVOLENT INSTITUTIONS. The amount of receipts of fifteen benevolent Societies which held their anniversaries in London in May, was *one million one hundred and fifty thousand dollars.* This was nearly two hundred thousand more than was received by them during the year preceeding.

The income of some of the principal Societies was as follows.

Church Missionary Society	180,125
Wesleyan Missionary Society	172,000
British and Foreign Bible Society	414,186
Jews Society	60,895
London Missionary Society	171,903
Religious Tract Society,	55,805
Hiberian Society	36,155

EPISCOPAL THEOLOGICAL SEMINARY. The corner stone of an Episcopal Theological Seminary was laid at New York, on the 28th of July.

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The Ecclesiastical Council which lately convened in this city to consider the difficulties existing between the Rev. Dr Jarvis and his people have determined that it is expedient that his connexion with the church and people be dissolved. They bear testimony however, at the same time, to the unimpeachable moral and religious character of Dr Jarvis.

ENGLISH UNITARIAN ASSOCIATIONS. The anniversaries of several Unitarian Associations have been holden in England lately. It appears by their reports that Unitarian Christianity is making encouraging progress in all parts of the kingdom. The report of the Devon and Cornwall Missionary Society states that several new Societies have been recently formed in Cornwall.

COMMUNICATIONS.

CORRESPONDENCE.

The following is from a letter which we have lately received from a distant correspondent.

As it may be useful to you to be informed of passing events which may directly or remotely affect the cause we advocate—I give some particulars.

Annexed in a piece, which I cut out of the Philadelphia Gazette, taken as you perceive from the Carlisle Adviser—you will be amused at perceiving the Scotch Seceders have in their Address by their Synod, classed "Unitarian and Hopkinsian errors" together as heresies to be denounced! I think it important to have this article recorded in the Register.

"The Associate Synod of North America, convened in Pittsburgh, on the 25th ultimo. There were present 28 Ministers, and 21 Elders. The Synod consists of 7 Presbyteries. The Rev. Mr. Andrew Stark, was chosen Moderator. Reports were received from the different Presbyteries—one of which states the increase of their vacancies, and the absence of all ministerial labour among them for six months. The Synod have prepared "a warning against Unitarian and Hopkinsian errors," to be sent down to their Churches, and ordered that 3000 copies of it be printed.—There are 9 Theological students in the Western Seminary, and 5 in the Eastern. Connected with the body, there are 50 Ministers, 104 Congregations filled and vacant, and 8,813 Communicants."—*Carlisle Adv.*

The Theological Seminary at Princeton have taken high, domineering ground—this with the Lordly *Aristocracy* of presbyterianism have excited great disgust among a number of the Students. A number of them have recently left them, under a conviction that their system of Church government, and their bitterness against all who differ from them, evinces a spirit far removed from the genius and spirit of the gospel. Twelve of them have decided to go into the ministry in the Episcopal Church.

The following extract is from another letter from the same correspondent.

Since writing the letter you will receive with this I have seen the Pamphlet entitled "Ninth Anniversary of the American Bible Society."

There are remarks in the speech of Dr. Carnahan, President of Princeton College, N. J. which deserve particular notice, as corresponding with our sentiments, which we advance in opposition to the belief of trinitarian mysteries and contradictions. I hope you will examine the Pamphlet, which contains some good matter. Lest you should not have seen it, I give the following extract from Dr. Carnahan's speech, p. 12th.

"I say nothing of the peculiar honor which God bestows on his own written word. To his blessing, unquestionably, the Bible owes its chief efficacy.—Yet, in the very nature of things, the knowledge of the Truth has a tendency to enlighten the mind and affect the heart. That "ignorance is the mother of devotion," is a maxim as false as it is impious. It is truth that produces all the genuine virtue and piety that exist in the world. How indeed can it be otherwise?

Man is a *rational* and moral agent: he is governed by motives. It is through the *understanding* that you must affect his heart and controul his actions. *A proposition must be understood before we can assent to its truth.* The object of faith must be apprehended before we can perform the act of believing. Motives must be proposed before they can influence our conduct.

Even the preaching of the Gospel is usually successful in proportion to the attention with which the Holy Scriptures are read: in confirmation of this fact, permit me to refer you to one proof derived from the Bible. When Paul and Silas travelled through Macedonia, they entered a synagoge of the Jews at Berea, and preached the Gospel. *These*, says the sacred historian, *were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures, daily, whether those things were so. Therefore many of them believed:* Acts XVII. 11, 12."

In the second of these paragraphs, the remarks are the same as have often been advanced by Unitarians, and have been controverted by their opponents. It is gratifying to find one of them now avowing this important truth. "A proposition must be *understood*, before we can assent to its truth." Will it not be advisable to avail yourself of this extract in the Register, as the precious confession of a trinitarian.

FOR THE CHRISTIAN REGISTER.

OBITUARY.

Died, in Weymouth, on the 1st of August instant, STARKS WHITON, aged 40.

The ancient Egyptians used to hold an inquisition upon the characters of the citizens at their decease, and when found worthy, they awarded appropriate honours to their memories, but if otherwise they were cast aside, without praise, and were without a name.

Many have thought this the fanciful and idle observance of a semi-barbarous age. But others, and perhaps with more propriety, have regarded the practice as resulting from sound philosophy and an extraordinary knowledge of the human mind.

The biographical notices of our day, are in some measure, a substitute for the *post mortem* inquisitions of the Egyptians. But they lack one important ingredient, for they extend only to distinguished members of the community, leaving the many valuable traits of the characters of private men, without regard.

When we read the characters of the great and good in the higher walks of life, we venerate and esteem them; but whilst the example and the virtues of such men, support the diligence and perseverance of here and there a gifted and fortunate individual, who hopes to imitate them, yet the moral efforts of the million are not always thereby nourished; nay, perhaps any comparison between themselves, and these eccentricities in the moral world, would rather sicken than console them. Hence it is that the great exemplar and Saviour of men, is put forth to our view, not with the dazzling attributes which the world calls great, but clad in those mild and ordinary virtues, which nourish good works and allure us to imitation.

In this view of the subject, it may not not seem improper to notice the character of the individual whose name stands at the head of this article. And if fortunately any peculiarities of character should be described, pleasant and profitable to even his circle of friends and relatives, the labour will be richly rewarded.

It may be observed, that much of the moral and even religious characters of men, results from their physical construction. There are minds, which seem incapable of nourishing vicious propensities and there are others which seem the favourite abodes of the stormy passions; and yet the qualities of each class of minds, are derived from a natural temperament of body, alike without the control of the possessors.

It was the fortune of our subject to possess a mind of the former class, and the consequence was, a life of special sobriety and industry. In him the practice of virtue did not appear an effort, but the natural produce of a pure mind. Of the comparative worth to society of a spirit so benignant in its structure, let others judge. If we confess, that the important interests of men, are reserved for those of a more brilliant aspect, it must then be granted, that such also more frequently become mischievous and troublesome.

The deceased as his age will show lived in party times, when every man in the community deemed it an imperious duty to take his side; but whilst he selected his party, and all, who knew him, felt assured it was with honest views at least, he never suffered the feelings, that such selections might excite in him, to degenerate into private animosity. He felt that the bonds of Philanthropy and Religion were paramount to all other ties, whether of party or kindred, and whilst his tongue freely discussed public characters with the independence of a free man, it never uttered ought in malice to harm a private citizen; and in this his example should be imitated.

Another trait of character, worthy of notice was his mode of conferring benefits.

It is a happy circumstance, if the disposition in a man to do good, is accompanied by a pleasant motive and manner, in bestowing the benefaction; and this was well illustrated in the character before us. He was without ostentation in his favours, and without reproach when misapplied; and if he did one a good turn, it was the last he wished to hear about the matter; for he seemed to look to other sources for his reward.

To say that our subject faithfully sustained the various duties and relations of life, is but an inference from what is already written.

His religious attainments, may be summed up in the words of his answer to the interrogatories of the excellent young clergyman who attended him in his sickness, "I have long trusted in my Saviour and he will not desert me in my last hour."

FOR THE CHIRSTIAN REGISTER.

CHURCH IN HANOVER-STREET.

A late Telegraph contains an account of the organization of a Church in this place. From this account it appears that its members are almost without exception furnished from the sister churches of the city; so that this imposing force which is collected at this point for the defence of the faith, consists only of detachments which weaken the main body which they leave. Some part of the quota contributed by the Church in Essex-street, it seems had formerly in a similar manner been levied from Park-street, and the editor remarks upon it as a singular circumstance which could hardly have been expected that these individuals should so soon have gone forth again on a new enterprise. In reading this last interesting circumstance stated with so much gravity, we found it wholly impossible to preserve our own. Hardly to have been expected! We do not know what the writer may have expected, (and he probably does not wish to have his meaning herein very closely sifted,) but for ourselves there was certainly nothing in the world we should have sooner expected. These heroic spirits, there need be no hesitation to affirm, are in constant readiness for missions, so little distant, and so little formidable as these; with their loins girt about, and their feet shod with the preparation to march. So far, therefore, from not expecting this, we do expect, and without much fear of disappointment, in a year or two hence, to hear of these very men going forth the pioneers of a new expedition, to level obstructions, explore ambuscades and cheer onward the steps of those who are slow of heart very sanguinely to believe, or faint in heart to follow. Truly, men like these are or ought to be in high estimation with their brethren; as they, who in all achievements are willing to constitute the forlorn hope, are confessedly deemed worthy of ten-fold honour. Besides, it is a way of multiplying one's strength which reflects some credit on the inventor; and their theological adversaries may well seek the instruction of such masters in the art of theological warfare. As in some communions, however, there have long been circuit preachers, it may rather be a matter of surprise, that the idea has not before arisen of having circuit hearers. We do then think this sincerely to be a very ingenious policy, which may possibly in time be widely acted upon; but as it lets us into the secret of the real urgency of the call for a new orthodox Church, we could "hardly have expected" all the exultation and glow which apparently filled the heart of the writer who described the laying of the corner-stone. It might have been thought to have tempered these, the full fervour of which should have been reserved for a more millenial day. We would in parting just refresh the memory of the Telegraph editor, with an introductory passage in the review of Mr. Colman's discourse, which appeared in his Journal. We can only give it in substance,—"that the formation of a new society in Salem, must not alarm any of our readers as being an index of the growth of Unitarianism in that ancient town; for that this was but the gathering (as the writer went on to show) of the discontented and restless from all the others of similar views."

* * *

TO DEATH.

'Tis not in fatal hour
When dance and music while away the night
It is not when in joy the heart beats light
We feel, Oh Death, thy pow'r—

Tis not in life's young spring
When friendship's glow is kindling in the soul,
When love is ruling with a sweet control,
And spread is fancy's wing—

That we can bear to dwell
Upon the hour, when thou Oh Death shall come,
And cast our proud hopes in the silent tomb,
And hush our bosom's swell.

We turn with shuddering
From Beauty's grave—tho' flow'rs should flourish there;
We cannot bear to think how weak we are
And joy how frail a thing.—

It is when age has come,
And furrow'd cheek and silvery lock proclaim
How soon man's proudest hopes do wane—
His path leads to the tomb.

'Tis when the spirit's flame
Is quench'd—'tis when the dreams of youth are o'er,
And scenes which charm'd can never charm us more,
And wild desires grow tame.

Then is the time we know
That wealth, and pomp, and pow'r availeth not,
Like the dead primrose—so is man forgot
When still'd his life blood's flow.

Oh Death! mighty thou art!
Thy path is o'er the mountain and the sea,
Thy victims are alike the slave, the free,
Thou tearest heart from heart.

The gallant sailor boy,
As on he hurries o'er the white wave's foam,
Hears not his death-dirge in the north wind's moan,
His young breast throbs with joy.

Thou com'st upon the wave;
And lo—the sea boy's visions all are o'er,
And ne'er again he'll tread his much loved shore—
The billow is his grave.

The Christian smiles at thee!
And when for heav'n his spirit plumes its wing,
And from his view fades earthly scenes, he'll sing,
'Death! where's thy victory?'—

Oh Death! the hour *must* come,
When thy proud sceptre shall be raised no more,
When all thy mighty victories shall be o'er—
A burning world thy tomb!

The stars shall pass away,
The sun shall wane upon his noon-day path,
The mighty whirlwind shall sweep by in wrath,
And every leaf decay.

The streams shall all be dried,
And ocean all her treasures shall reveal,
The winged lightning speed—the thunder peal
Shall echo loud and wide!

The mountain peak shall fall,
The fires of earth shall rage in fury wide,
Then thou shalt perish in thy glorious pride,
And flames shall be thy pall. E.

COMMODORE PORTER.

A report has found currency in our papers that this officer who in various ways has kept himself continually before the public and obtained a notoriety beyond almost any other in our service, is about to leave it for that of the Mexican government. Whether this step was thought of prior to his present difficulties, or is now prompted by the expectation, in which most persons will agree with him, of an ignominious issue to them, does not appear. But a writer in the last Telegraph deprecates a decision like this, as discreditable to the country and injurious to its naval interests. It is partly the singularity, we suppose, of a champion for the Commodore appearing in so unexpected a quarter, that has led our thoughts astray to a topic not much in unison with the general cast of the Register. But partly too, because it gives an opening for some remarks, which have no necessary restriction to the case of Commodore Porter. We admit then in the outset, that public and personal qualities are very distinct things; and that it is quite easy to conceive of an individual eminently qualified in a civil or military capacity to serve his country, who may yet be little entitled to esteem in his humble relations. But this is not surely to make us unconcerned as to such personal qualities, believing as we do, that patriotism and heroism, judgment and skill may consist in any degree with these last without enfeebling them. We had thought that the editor of the Telegraph, his correspondents, patrons, readers were to a man, all of our mind; regarding moral, and yet more, religious principles as the crowning grace of character, whose absence was not to be atoned for by any dazzling qualities whatever. This they may sometimes have carried to what many would deem (for ourselves we do not speak) the point

of pertinacity. For such an officer as Macdonough, had he stood in need of their intervention, we should not have been much surprised to see them transferring somewhat of their interest and their attention from the christian to the political world. But so humble is our own estimation even of Commodore Porter's public services, that the deformity of the man has more obscured the lustre of the chief, than it has itself been brightened by the reflection. We wish not to agitate the general character of this officer, which like that of most men, in many points is known only to a limited circle; but to speak of some qualities which have been necessarily forced on the public eye. As a national officer, he could hardly be said to be known at all, before the opening of our last war. He then first became so by an act of most arbitrary discipline on board his own ship, which, none who have attended to his career, can forget; and which ought not to be forgotten.

No leading officer, we believe, entered upon that contest with so offensive a spirit in regard to the national foe. True patriotism did not require from him a puerile antipathy to Englishmen, to call it by no harsher name. Of the memorable and protracted cruize which he performed in the Pacific, he published a very ostentatious journal; which, though many of the readers of this paper may not have heard of it before, gained in some measure the celebrity it sought. It will find, as it has hitherto indeed, its readers with few exceptions, among the lovers of description or the lovers of battles; but of such the admiration is already secured. But what sympathy with these can the wise and good have, who may choose to follow the traces of his maritime course; which they will see in most instances, to be traces either of debauchery or of devastation. Among those islands of the Southern sea, which are or will be, the seats of missionary enterprize, Com. Porter was not precisely the best school-master to prepare them for the ministers of Christ. He rather contributed what in him lay, to sink the natives of these islands yet lower in the scale of human existence. He engrafted on the savageness,—or depravity (if any choose to call it so),—of native character, the grosser vices of such civilized society as himself had known. Imperfectly as we sympathize with the spirit of the London Quarterly Review, in its notice of his journal, it was impossible their language on this head should have been too strong. But there are some who will very likely feel, that these indiscretions, as they may gently term them, are lost in the splendour which closed his expedition, disastrous as that close was. We think not so. According to his own confession, Com. Porter sustained from two to three hours, a hostile fire, to which from the position of the vessels, together with the nature of his own artillery, he could make no effectual return; since of this disparity in the last particular he made his boast. The consequence was a profuse and almost passive sacrifice of lives; a sacrifice which in most other cases would be regarded as wanton. That is but a spurious heroism which is seen divorced from humanity, whether to comrades or to foes. If so Utopian a government shall ever arise, where the moral sensibility of cabinets is that which the gospel breathes, the hero of such a conflict instead of being hailed to his native shores by the enthusiasm of a thoughtless multitude, might expect a court martial awaiting his return.

It will be seen that other traits of character of this officer open to remark, have not been noticed.—We have been anxious that in these columns, the strictures should be confined to qualities where moral principle both in its strict and highest sense is involved. Although therefore he is thought by many to have been oppressive to some beneath him,—and like that military chief he so much resembles,—impatient of the civil authority over him, we have hence passed these over in silence. We would have here too no concern with the charges now at issue; since we profess to be utterly ignorant of their merits. Of Commodore Porter's naval ability, the best evidences, we think, were given in his anti-piratical expidition. But we have said thus much of him, to expose the idle notion of either the injustice or impolicy of his country, should it consent to part with him. His own character perchance may in that case be the chief sufferer; as it would evince that the patriotism, which both himself and his admirers, we suppose, would place in the front ground of his virtues, was a very cheap and easily transferible affection. * * *

There is, no doubt, some ground for the dissatisfaction which our correspondent (in the communication below) feels in relation to the neglect which is shown by the managers of the National Bible Society to distinguished individuals, "of the sect which is every where spoken against." We cannot however join our correspondent in casting blame on those who have shown courtesy to Mr W. who is engaged in a benevolent undertaking and personally is not answerable for the faults of those whose agent he is; and there is no doubt that our correspondent himself would have viewed the subject in a different light had he had the pleasure of a personal acquaintance with Mr Waterbury, and of hearing the able and interesting discourse to which he alludes.

We make these remarks to show, that, (though we insert the communication to elicit attention to the estimation in which distinguished Unitarians are held by the managers of the Bible Society, yet) we take on ourselves no responsibility in relation to the sentiments expressed by our correspondent.

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Mr WATERBURY AND THE NATIONAL BIBLE SOCIETY.

I heard with unfeigned surprise of the invitation given to this gentleman to preach in the Federal-St. Church in behalf of the society conjoined with his name. Surely this is not so solitary a sentiment that it requires to be distinctly explained. I am not unaware indeed that the spirit of union has been extensively visible of late among christians of almost every name, in regard to what is called the great system of *benevolent action*. The lordly churchman and the humble methodist of New York, Presbyterians of the South and Independents of the East, the original and the New England Calvinism are seen here conspiring with an equal zeal. He who has opened the pages of the Telegraph for the last two months may read to satiety, speeches, illustrating this state of things. But extensively as it prevails, this spirit of union yet has its limits. However these discordant sects may have come to look upon their own peculiarities, far remote from them alike is the thought of such fellow-workers as they would owe to the sect every where spoken against; nor would they lift a finger to remove the smallest impediment which stands in the way of their co-operation. The liberal christian who will turn to the periodical Reports of the particular institution which Mr Waterbury represents, may be awe-struck indeed by the table prefixed of its officers, of principals and professors of colleges, doctors of divinity and lay grandees almost without number. But let him not please himself with expecting to find in this goodly catalogue, any one of the cherished and boasted names of his own communion. How much unlike this to the principles of the great parent-society beyond the Atlantic, and to which all on either side of it look up with reverence as their original and model. The Directors of the British and Foreign Bible Society, it is well known, are chosen in equal proportion from churchmen & dissenters nor, in respect to these last, is this catholicism affected by the measure of their dissent.—There is no ground, I suppose, to apprehend the charge of doing injustice to the spirit of our own orthodoxy in what has been said. If some one however emerging from an hermitage, shall be bold enough to aver this, it would be well to introduce to his acquaintance the Fast-sermon (April, 1823) of Dr Porter of Andover. In that well written discourse,—so precisely to our purpose,—on the dangers and duties arising from the prevailing sentiments and practice as to christian philanthropy, he will find some paragraphs on this very subject of union, so plain that he who runs may read. What possible interest then,—for to this question we must come at last,—can Unitarians have in the National Bible Society constituted as it now is; and whence can it have happened that its advocate occupied so strange a desk? If it is rightly surmised what would make the pith of the reply to this, then I cannot forbear to say, that though courtesy to opponents is a very good quality in its place, there are yet better things than courtesy; and it were to be wished that Unitarians in their desire, their precipitancy, rather to evince this on every occasion, would bethink themselves that consistency is every whit as good. If they from whom this act proceeded, have any more complacent feeling on that account; why so very likely, have those to whom it was shown. And theirs is at least the more substantial. They have a little, it may be, of the complacency of gratitude, but much more largely that of triumph And what is more pleasant still, is the consciousness that their collection was in no small degree doubtless swelled thro' the liberality of men, whose easy confidence towards this society was secured by an appeal made to it in that place; but who would have been wholly unlikely to give either their bounty or their presence in churches that the occasion would have better become. While writing the above, I learn that Mr Waterbury is to preach again during the week before an association exclusively Unitarian. * * *

General Intelligence.

SHAKERS. Several men of the denomination of Shakers, residing in Harvard, Mass. have lately been bound over for trial, before the Supreme Judicial Court, in October, for beating, imprisonment, and other cruel treatment of Seth Babbit, one of their Society. It appears that he was confined with chains, in a room in which he was allowed no air in summer, and no fire in winter. The investigation of the circumstances of the case was made at the instance of the selectmen of Harvard. A report of the testimony of witnesses is given in the Daily Advertiser, of the 3d inst. We give the following extract from the testimony of Moses W. Hammond.

I was carried by my parents to the shaker establishment in Harvard fifteen years ago, when I was quite a lad.

* * * * I left the society last year. I consider their principles bad; as subversive of religion and morality, and the most pernicious doctrines that have been inculcated since the days of Mahomet.

* * * * * * The Shakers do not live up the principles they profess; and it is true of them as of others, that the more absurd and preposterous any doctrine is, they will seize upon it the more eagerly.

COLUMBIAN CAPTURES. It appears by an extract of a letter from an officer on board one of the Columbian cruisers, that in a cruise of four months, their vessel took and destroyed nearly fifty sail of Spanish merchantment, coasters and vessels of war, amounting in value to upwards of $200,000.

The band of emigrants that went lately to the Colotrador, in the province of Texas have become great sufferers, and are likely still to continue so, by an unusual overflowing of the river, by which their crops of corn &c. were nearly destroyed at a season too late for planting again.

INDIAN TREATY. The Quapan Indians of the Arkansas have sent a deputation of Chiefs to Gov. Izard for the purpose of obtaining a suspension of that part of their treaty with the U. S. which requires their removal from their present lands. They are to go and join the Caddoes. General Izard gave them to understand that no indulgence of the kind would be granted.

AMERICAN ATHENÆUM. Dr Percival who has for some time past been a resident in this city has become the Editor of the American Athenæum a weekly paper published at N. Y. We are authorized to say that this will not interfere with his previous engagement with the U. S. Lit. Gazette published in this city.

WASHINGTON, Aug. 5.

Some of our newspapers are in haste to anticipate for our government much embarrassment from questions which are expected to arise out of the political attitude that the island of HAYTI will assume in consequence of the acknowledgment of its independence by the French government. This embarrassment, it is supposed, will proceed from the delicacy which this government will feel in the recognition of an independent state, composed of the African race, become free by successful revolt, and situated almost contiguous to the Southern parts of our Union, where the same race forms so large a portion of the population, and is unavoidably held in slavery.—We see, however, no perplexity in the case; for though the example of Hayti, if aided by mischievous intrigue, co-operating with the declamations of our Northern sanguinary philanthropists, might produce temporary mischief in the South, still the independence of Hayti can produce no embarrassment, as it does not necessarily lead to the reception of black Ministers Plenipotentiary, or any Ministers at all, from that island. Hayti has long been treated by this country as an independent state de facto, so far as regards commercial intercourse; and this intercourse can still be superintended in both countries by commercial agents residing in each. Our own citizens are in many cases the consuls of foreign powers, and will probably in most instances act in that capacity for Hayti also. If there be any evil of the nature apprehended, incident to the independence of Hayti, it is an evil which it will be very easy, it appears to us, for our government to remedy or avert. We speak, however, our own impressions alone, as we know nothing of the opinions or sentiments of others on the subject. There is, in our opinion, more real mischief to be dreaded in the South, from the efforts of some of our own misguided fanatics, who are aided by certain newspapers of the North, than from the ratification of the independence of Hayti.—*Int.*

It is proposed in Connecticut to raise a Monument to the memory of Col. Ledyard and his companions, who were inhumanly slain on Groton Heights, by the troops of Arnold, in 1781.

SALEM, Aug. 9.

A venerable gentleman of this town, who has devoted eighty years of a mature life to the pursuits of science and to the observation of nature, remarked a few days since that the heat of this summer had exceeded that of any summer since 1749; at that time thermometers were not in use here; but he distinctly recollects that there were two extremely hot days in September, when he thinks the mercury would have stood at 110 in the shade; the air was like a sirocco, and so oppressive and insupportable, that it was a relief to escape from the current of the breeze.—*Gazette.*

[The venerable gentleman referred to,—who is not to be mistaken, (Dr Holyoke)—completed yesterday his 97th year.]

MISSION TO GUATAMALA. In the United States ship Decoy, which sailed from Hampton Roads on Wednesday, for Thompson's Island, went passenger WILLIAM MILLER, Esq. late Governor of North Carolina, as Charge des Affaires of the United States to the Republic of Central America; and Doctor BAKER, Secretary of Legation. On their arrival at Thompson's Island another public vessel will be in readiness to take them to their ultimate destination.

SOUTH AMERICAN CONVENTION. We have the unspeakable satisfaction to announce the approaching union of the Grand Congress of the free nations of America. On the 17th of the present month, (June,) the ship of war Congress arrived, bringing S. S. Jose Maria del Canado, and Manuel Vedaure, Ministers Plenipotentiary of the Republic of Peru.—The Deputies of the other nations will arrive soon, and this event will be hailed as an epoch of happiness, glory, and power to the new world.—*Panama Gazette.*

Internal Improvements.—The United States Engineers under Mc NEILL have finished their surveys of a portion of the Chesapeake and Ohio Canal, and proceeded to Pittsburg. They have examined two routes, one of which will require 100 more locks than the other.—Each lock is estimated to cost $16,000. Each mile of the Canal 3000.

HONORABLE IMITATION. A Fayetteville paper informs, that David Patterson, Esq. of Orange county, N. C. has lately liberated eleven likely slaves, who have sailed for Liberia.

Tea in Brazil.—A few years since, some hundreds of Chinese, and a number of tea plants, were imported into Brazil from China; and in 1820 the plan had so far succeeded that the number of plants amounted to 6000; but it was found that although the leaves had been prepared precisely in the Chinese manner, the infusion had a rough and earthy taste, without any of the fine flavor of the tea of China. By this time the Chinese had become home-sick; some had died and others left the garden and repaired to the town, and thus ended the tea project in Brazil. The Quarterly Review says the attempt to raise tea can never succeed where the price of labor exceeds two pence or three pence a day.—*H. Gaz.*

The managers of the American Colonization Society have given notice that they shall despatch a vessel with emigrants and supplies to Liberia, early in September; and they call upon auxiliary societies, and others, who have made collections to aid their cause, to transmit whatever cash or other articles may have been obtained, to Richard Smith, the treasurer of the board, at Washington. *Courier.*

Good News from the South. The Genius of Universal Emancipation, published at Baltimore, in addition to the monthly publication, which is continued as usual, is now issued in a weekly form, at $2 50 cents per annum, in advance. In the purposes to which its columns are devoted, and the influence it has already, and is likely still further to exercise on a subject of so much importance to the people of this country, as that of "Slavery," it may be considered perhaps, of more immediate value than any other publication extant; and we are glad to hear from its enterprising editor, that it is receiving a continued and valuable increase of patronage. It is a work which should not be permitted to lack every requisite aid from the politician—the genuine moralist and philanthropist—or be retarded in its career of usefulness, from their indifference to a subject, admitted to be of such vital importance to our future welfare and safety. —*S. E. Post.*

New Metal.—A new metallic composition has lately been invented by Dr. Geitner, an able chymist in Saxony, the properties of which closely resemble those of silver. It is malleable, is not subject to rust, and is not liable to become tarnished. This composition has already been made use of in the manufacture of candlesticks, spurs, &c. and will in all probability (according to some of the foreign scientific journals) be converted into a substitute for plated goods.

The Great Ship.— The Canadian Courant states that upwards of 300 men are now engaged in loading this enormous vessel, and ten horses are employed in raising the logs with the assistance of pulley and tackel from the ship's side.

More Emancipation.—The Western Luminary states, that Mrs. Elizabeth More, a pious lady, lately deceased in Bourbon county, provided by will, for the emancipation of her slaves, (said to be about 49 in number.)

Bunker Hill Men.—The number of old soldiers who have furnished evidence to the Adjutant General that they were in the battle of Bunker-Hill, is 141. The bounty of the State was never better bestowed than on these worthies.

It is mentioned, that Col. SWETT is preparing for a new edition of his Historical Sketch of the battle of Bunker hill.—*Cent.*

At a public dinner given to DEWITT CLINTON, in Ohio, he was complimented by Gov. MORROW, in the following neat toast:—

Our Guest, Gov. CLINTON.—He will need no monument but his works; his marble is in his country's hills; the engraving, its Canals; the waters he has taught to flow will perpetuate the verdure of his memory.

It is stated to be a fact that the Dutch flag, displayed from the vessel which brought out the Dutch Minister, is the first national Dutch flag, which has been exhibited in this state, since it was struck, upwards of 150 years ago, when the colony of New-Amsterdam was ceded to Great Britain.—*N. Y. Paper.*

FROM SOUTH AMERICA.

Late accounts from Chili, indicate that, the unhappy differences which have long existed there, and which have produced a state of anarchy and distress, had been adjusted, and a spirit of harmony introduced: That the sentence of death against Dr Auguirre had been annulled, and that the old parties had united, and had offered their old hatreds on the altar of religion, and cemented their new friendships by numerous banquets.

From Colombia.—Papers from Bogota to 27th June, give the official particulars of a battle at Viliche, and the death of the Spanish General OLENETA, of wounds received in it. Callao continued closely invested; and an American vessel had been captured in attempting to evade the blockade.

TO CORRESPONDENTS. Our correspondent who calls himself "A sincere friend to fair and liberal discussion." is informed that his communication is inadmissible.

We published the extracts from Mr Colman's notes because we considered them well adapted to give a just view to the real nature and extent of Calvinism. We knew that an answer had been published to these notes, and we shall certainly take no measure to prevent its circulation, but we feel under no obligation to publish extracts from it.

Our correspondent may receive his communication either here, or at the Post Office, as he may direct.

MARRIAGES.

In Concord, N. H. Hon. Ezekiel Webster, of Boscawen, to Miss Achiah Pollard.

In Saco, Mr. Jonas C. Bradley, to Miss Sarah Ann, eldest daughter of Col. John Spring.

In Portland, Mr. John C. Colby, merchant, of the firm of Hartshorn & Colby, to Miss Frances, daughter of Captain Phineas Drinkwater.

In New-York, Mr. Wm. Vail, Jr. of the house of Vail & Reed, to Miss Eliza, daughter of Duncan Phyfe, Esq. all of this city.

DEATHS.

In this city, John, infant son of Mr. John S. Slade, aged 5 weeks.

In the Massachusetts Hospital, Miss Mary Gilman Parks, formerly of Exeter, N. H. aged 33.

In Charlestown, Mrs. Hannah Hurd, wife of Joseph Hurd, Esq.

At Cambridge, Mrs. Ann Prescott, formerly of Concord, aged 40.

In Dedham, widow Sarah Smith, aged 94.

In Cohasset, on the 1st of August, Mr. David Wilcutt, in the 26th year of his age.

In Concord, Mass. Mr. Samuel Barrett, aged 52.

At Lincoln, Wednesday morning, Zebediah Farrar, aged 85.

In West Bridgewater, Mr Frank Tribou, aged 30.—Thomas Howard, Jr. aged 17 years.

At Barnstable, on Wednesday, 3d inst. Capt. Josiah Bacon, aged 55.

At Hackensack, N. J. in the 79th year of his age, after a short illness, Peter Wilson, L. L. D. late professor of the Greek and Latin languages in Columbia College.

On the 12th ult. Harvey D. Evans, Esq. aged 27 years, Clerk of the United States' Circuit and District Courts for the District of Ohio.

FOREIGN OBITUARY.

March, 9, at SALISBURY, Eng. the Rev. J. SAFFERY, in the 63d year of his age. He had been 35 years pastor of the Particular Baptist Church in that city. He was a native of Hythe, near Southampton. He does not appear to have enjoyed the benefits of education for the ministry, but was a remarkable instance of the ascendancy of talents and virtue. By the force of strong sense, popular address, esteemed character and warm piety, he rose to a station of great respectability and usefulness in his own denomination.

March 12, at SHEFFIELD, in the 61st year of his age, Mr JOHN FOX, a member, an elder, and a trustee of the Presbyterian Chapel in that town.

WEEKLY REPORT OF DEATHS IN BOSTON,

Ending August 6th; from the Health Office Returns.

August 1. Mary Rood, 25; Charles B. Knight, 21; John McLaughlin, 5. 2nd.—Abigail Knights, 43; Eliza Page; Thomas Irvin, 45; Fanny Baxter, 34; Lucy W. Bumstead, 14 mo; Sarah D. King, 5; Anne Rand, 83. 3d.—Mary H. Carr, 10 mo; Mary Jeffries 84; ——— Greenwood; Isabella Maria Colburn, 10; Jonathan Pike, jr. 6 mo; James Ryan, 33; Hannah Babcock, 2; ——— Darlin, 3; Mary Vincent, 24; George Clinton Tucker, 15 days; Ruth H. Spear, 18 mo; John C. Derry, 40. 4th.—George Fox, 40; John D. Wise, 10 mo; John Matthews Lears, 3 weeks; Marcus Henry Coburn. 28. 5th.—Patrick Canley, 28. 6th.—Solomon Coleman, 10 mo.

APPRENTICE WANTED.

A STOUT, Active Lad, of about 16 years of age, of good education and habits, is wanted at the printing business, in this city. For particulars inquire at this office. aug 13

LITERARY GAZETTE.

IN Press and to be published on Monday, by CUMMINGS, HILLIARD & Co.

CONTENTS, No. X.

REVIEWS. Gardiner Lyceum—an address to the public. from the trustees. Catalogue of the officers and students. Memoirs of the Countess de Genlis. New moral tales by Madame de Genlis. Reform of Harvard College, Mr Pickering's speech, arrangements for discipline for instruction, vacations, military company.

MISCELLANY. Italian Lyrical Poetry. Filicaja; biographical sketch of his life, his "Sonets," "To Italy," "On the Earthquake of Sicily,"—his Ode, "The Siege of Vienna." Romance in the heroic and middle ages.

ORIGINAL POETRY. Morning twilight. "The memory of joys that are past."

CRITICAL NOTICES. Resignation, an American novel. The christian Indian. Stranger of the valley. Frederick de Algeroy, the hero of Camden plains. Alexander's evidences of the christian religion.

INTELLIGENCE. Law school at Northampton. Additional volumes of the Arabian Nights' Entertainments. Variation of boiling points and increased production of vapour. Crimes in Sweeden.

List of New Publications. List of works in press.

Boston, August 13.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Street, have for sale, a large assortment of *Children's Books*. Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher; a useful work for families and schools. and adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an merican tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels o Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young adies, by Mrs. Hofland March 12.

BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by EDWARD EVERETT.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By WILLIAM SULLIVAN. Price 37 1-2.

A second edition of Mr EVERETT'S oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

MR. WARE'S SERMONS.

JUST published at this office "DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST, by HENRY WARE, JR."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

Also a number of the Christian Monitor Tracts separate, viz. Williams Return, Eleanor Williams, Chauncey or Communion, Orton on family worship, &c. &c. &c. which will be old low.

HENRY GOODWIN,

Or the Contented Man.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Munroe and Francis' Book Store No. 128 Washington street.

☞ And also for sale at this office. April 30

CHRISTIAN MONITOR.

MUNROE & FRANCIS have for sale a few complete sets of the CHRISTIAN MONITOR bound in TEN vols.

Miscellaneous.

From the Monthly Repository.

LINES ON A BEE-HIVE

Ye musical hounds of the fairy king,
Who hunt for the golden dew,
Who track for your game the green coverts of spring,
Till the echoes that lurk in the flower-bells ring,
With the peal of your elfin crew!

How joyous your life, if its pleasures ye knew,
Singing ever from bloom to bloom!
Ye wander the summer year's paradise through,
The souls of the flowers are the viands for you,
And the air that you breathe perfume.

But unenvied your joys, while the richest you miss,
And before you no brighter life lies:—
Who would part with his cares for enjoyment like this,
When the tears that embitter the pure spirit's bliss
May be pearls in the crown of the skies?

FOR THE CHRISTIAN REGISTER.

BEE HIVES.

Mr Reed—As the common mode of taking honey from bee hives destroys the industrious gatherers, I have seen lately a number of hives constructed so as to take honey in its pure uncolored state, without injuring or disturbing the bees, which I am glad to communicate to you. Let the height, breadth, and depth be of the usual dimensions; let there be two cross bars inside, as usual, but about 6 and 8 inches from the floor of the hive; about 10 or 11 inches from the floor, let parallel bars or slats, about half an inch wide, and half an inch apart, be fixed horizontally across the hive, thus making two apartments. On these, place *nine* small boxes, open at the bottom only. The bees will fill up the top of the hive. They should be about three eighths of an inch thick. They will hold about one pound and a half of honey. Over these a lid, as top of the hive, should be placed with a hinge. The bees enter at their door, ascend between the horizontal bars into these several boxes, and fill them first with honey, then the space below the bars, which is always enough to keep them well thro' the winter. The small boxes may be taken out at any time, remembering to supply each space with another similar. Bees thus managed, swarm every spring, and of course increase rapidly. This plan has succeeded perfectly, and it is not among the least advantages of it, that it saves these diligent and faithful insects from the lake which truly burns with fire and brimstone. B. C.

*We have heard of this benevolent plan of saving the lives of these industrious animals, but understand it is only during the first summer months that the honey is taken from the bees.

Col. Stone, editor of the N. Y. Commercial Advertiser, in a series of numbers called "An Excursion to New England" gives an account of Andover, and of the Literary Institutions in that place. After describing the local situation of the Institutions and bestowing a few words on the Phillips Academy, he proceeds to speak of the Theological Seminary.—

The public buildings of the Seminary are three, viz. Phillips' Hall, Bartlett Hall, and the Chapel.—These are built of brick, and stand in a line, facing a litle south of west, about forty rods back from the turnpike road. The two former have the ordinary appearance of college buildings. The latter does not differ in its external appearance from the others excepting the belfry, and the different arrangement of the windows. The north end is taken up by three spacious lecture rooms in different stories, one for each class. The remaining part of the building is occupied by a plain, though neat and convenient chapel for public worship. Over the chapel is the library, with alcoves and shelves for 25,000 volumes. Bartlett Hall, for its plan, for the convenience of its rooms and indeed in all respects, may be recommended as a model for college buildings. That and the chapel were both erected by the munificence of the individual whose name the building bears; and were built of the very best materials, and in the very best manner. Through the same munificence the rooms in Bartlett Hall are completely furnished. Phillips' Hall was the first building erected; it appears to have been done in a very slight manner, and is rapidly going to decay. In the rear of these buildings is a Commons Hall, of wood. Phillips' Academy is a handsome brick building, standing about forty rods south of the buildings of the seminary, and in a line with them. The professors houses are mostly on the opposite side of the turnpike, and were erected by the patrons of the Seminary. Opposite the area, in front of the Academy, is a large and convenient hotel, which is owned by the Trustees of the Academy. It was the residence of the former Lieut. Governor Phillips, and contains the portraits of four of the Phillips family, and of Abbott, another donor.

The library contains between 5000 and 6000 volumes; but as there are many copies of various books, the number of separate works must be put at a much smaller number. The books are mostly such as have reference to the seminary; though there is a very extensive apparatus for the study of all the oriental and European languages. The department of sacred literature is very complete, in the works of the literati of England, Germany, and France. Among the collection we noticed a superb polyglot, which was bought at an auction for five dollars, and is worth two hundred. The great inconvenience respecting the library is, that it is regularly open only once a week, though admission may be obtained at other times.—Another one is that there is no good catalogue of all the books.

The history of these institutions, exhibits a series of acts of splendid private munificence, unexampled in America. The first minister in this parish, the Rev. Samuel Phillips, was settled in 1711, and died in 1769, having been in the ministry fifty-eight years.—It is stated as a tradition, that when called to the ministry in that place, he had a competency for the support of himself and family, and was thus enabled, during the whole of that period, to lay up his salary at compound interest. The money thus accumulated, laid the foundations of the fortunes of his three sons, Samuel, John and William, who all went into trade—Samuel in Andover, John at Exeter, N. H. and William in Boston. According to the memoranda furnished us by a friend, Samuel and John founded the Phillips' Academy in Andover, in 1778, and another in Exeter, in 1781. John afterwards gave $20,000 as a charity fund to that at Andover, and at his death left it one third of his estate. Samuel and William erected the first large buildings, and William left $4,000 at his death to the charity fund. The son of Samuel, the late Lieut. Governor Samuel Phillips, was always a warm friend and patron of the Academy, but made it no special donation; he built the large house which is now occupied as the hotel. The son of William, the last Lieut. Governor Phillips, has been a distinguished benefactor of the Academy.

In 1808 the Theological Seminary was founded.—The widow of Lieut. Gov Samuel Phillips and her son, erected the building now Phillips' Hall. Samuel Abbot, Esq. of Andover, founded the Abbot Professorship; and Messrs Bartlett and Brown, of Newburyport, and Norris, of Salem, gave each $10,000 to found the Associate Professorship of Sacred Literature, and for the support of indigent students. Mr Bartlett afterwards founded the Professorship of Rhetoric, and Mr Brown that of Rhetoric and Ecclesiastical History. Mr Bartlett has also erected the Chapel and Bartlet Hall and the houses occupied by Dr Porter and professor Stuart. The widow of Mr Norris left a large legacy for the support of students, as did also Esquire Abbot, after providing for building the house occupied by Dr Woods.

"Large sums have thus been given, but they have been given for specific objects, while other objects, equally important, were unprovided for—and the Trustees cannot supply the deficiency. The library needs great enlargement, and some of the departments of instruction need to be raised to a far higher standard. So that, while in respect to some particulars the seminary is rich, in others it is absolutely poor.

"The first year is spent in studies connected with sacred literature, principally in the study of the Old and New Testaments in the original tongues. For the two last years there have usually been two exercises a day with the Professor or the Assistant Instructer, one in Hebrew and the other in Greek, when not interrupted by other public exercises. Saturday is devoted to the department of Christian Theology.

"The second year is devoted to Christian Theology, except Saturday, when there is an exercise with the Professor of Sacred Literature. In some part of the year there are private exercises with the Professor of Rhetoric. The third year is spent in the study of Rhetoric and the Composition of Sermons, with occasional exercises in Christian Theology, and on Saturday in Sacred Literature. Besides these there are public exercises in declamation, once a week in the winter time, and twice a week during the summer time. Also public lectures by the Professors, on the subjects of their several departments, every Wednesday, P. M. The congregation for public worship in the Chapel, consists of the Students of the Seminary and Academy, and all the families in any way connected with either seminary. The pulpit is supplied by the professors, and the members of the senior class, who usually preach half the day for the greater part of the year. There is an evening service, which is supplied wholly by the students.

"The Porter Rhetorical Society embraces most of the students, who meet weekly in three divisions for improvement in speaking; on every fourth week there is a general and public meeting of the whole, when there is an oration and public discussion; they have a library of considerable value. The Society of Inquiry on the subject of Missions, is a very efficient association, and has numbered among its members most of those who have gone as missionaries to foreign lands. They meet every third week, when a dissertation is read. They have a valuable library and museum, sent to them principally from the foreign missionary stations.

"The Codman press, so named from the Rev. Doctor Codman, the principal donor, has founts of beautiful type in Greek, Hebrew, Syriac and Arabic, imported from Germany. The works published by it sustain a high character for beauty of execution, and accuracy.

MENDELSOHN.

In the Register of May 7th we gave, from the London Examiner, a short biographical notice of Mendelsohn, the Jewish philosopher. A short notice of the Memoirs of this distinguished man appeared in the London Literary Gazette of June 11, with which a friend has obligingly favoured us. We give the following extract, as it shows his extreme modesty, self-denial and unwearied application.

"Indeed, through this excessive, modesty we have to regret the loss of most of his juvenile effusions, written at periods when his soul was intenerated by trouble and affliction, and when he was deaf to every friendly suggestion to apply to his wealthy brethren for assistance, to enable him to cultivate his studies. On these occasions he would reply, with his characteristic self-depreciation, 'Who am *I*, and what are *my* pretensions, that I should become burdensome to others, because, forsooth, I have set my mind on learning? No; I would rather live upon dry brown bread.' This, in point of fact, he often did, as he has many times afterwards related in the circle of his friends; and that when he purchased a loaf, he would notch it, according to the standard of his finances, into so many meals, never eating according to his appetite, but to his finances. Amidst, however, all those cares and privations, his ardour for knowledge did not in the least abate; his idolatry of wisdom scorned the usual appropriation of time and accommodation to the seasons; night and day, melting heat and freezing cold, were alike to him."

The following account of his acquaintance with *Lessing*, and of the origin of his Philosophical Dialogues is interesting, and highly honorable to himself.

In 1744 his acquaintance commenced with the celebrated Lessing, one of the most learned and enlightened men of whom Europe could boast. A lasting friendship, grounded on mutual esteem, was cemented between, them which was only dissolved by death.

Lessing once brought to *Mendelsohn* a work written by a celebrated character, to hear his opinion on it. Having given it a reading, he told his friend, that he deemed himself a match for the author, and would refute him. Nothing could be more welcome to *Lessing*, and he strongly encouraged the idea. Accordingly *Mendelsohn* sat down and wrote his 'Philosophical Dialogues,' on the most abstruse subjects, in which he strictly redeemed his pledge of confuting the author, though, for quietness' sake, he forbore mentioning his name, and carried the manuscript to *Lessing* for examination. 'When I am at leisure,' said *Lessing*, 'I will peruse it.' After a covenient interval, he repeated his visit, when *Lessing* kept up a miscellaneous conversation, without once mentioning the manuscript in question; and the other being too bashful to put him in mind of it, he was obliged to depart, no better informed than when he came, which was also the case at several subsequent meetings. At last, however, he mustered sufficient resolution to inquire after it, and still Lessing withheld his opinion. Want of leisure was pleaded as before, but *now* he would certainly read it; *Mr Mendelsohn* might, in the mean time, take yonder small volume home with him, and let him know his thoughts on it. On opening it, *Mendelsohn* was not a little surprised to behold his own dialogues in print. 'Put it in your pocket,' said *Lessing* goodnaturedly, 'and this Mammon along with it. It is what I got for the copy right; it will be of service to you.' *Nicolai* and *Lessing* now succeeded in persuading him to collect all his physiological lucubrations, and arrange them for the press. They accordingly appeared *anonymously*, under the title of 'Philosophical Essays;' for *Mendelsohn* wished to sound the public on a work of which the author was not known; and the public soon *gave* its opinion most unequivocally by exhausting three editions in a very short time."

The reviewer of his Memoirs says, "the mild forbearance of his nature was also very remarkable," and to illustrate this remark, he proceeds with the following statement.

When Vohn Dohm published his ideas of Church Government, that writer observed—"To the elders of the synagogues belongs the duty of keeping a watchful eye on their congregations. They are to be invested with the authority of punishing every Jew who deviates from the essentials of his creed, wth anathema, excommunication, and expulsion from their congregation." To this Mendelsohn, after some beautiful argument, replies—

"Beware, brethren, of judging uncharitably of your neighbours; desist from dealing out anathema and excommunication on him who falls inadvertently. Rather draw him unto ye, with mild words and gentle persuasion. Forbid him not your meetings; let not the doors of your assemblies and places of worship be shut to him when he comes to pour out his heart before his maker. If ye do, if ye cast him off, and consider him as a stranger, ye cut off the return to repentance; the guilt is *yours*, *he* is—*doubly* innocent.—The house of God should be accessible to all; it is properly the abode of universal love, and peace should encompass it; let then every mortal enter it, and adore the Supreme Being as his individual feelings guide him. *Moreover*, king Solomon prayed, *concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake, &c.; When he shall come and pray towards this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for.* 1 Kings viii. 43. And ye, esteemed Christians, eminent for wisdom and learning, if it be your wish to promote peace and brotherly love amongst mankind, do not countenance with the force of your intellect the sway of one man over the religious opinions of another. God alone searches the heart, and knows our secret thoughts.—*We* are but of yesterday, and know *nothing*."

SLAVERY.

In a speech of Dr Lushington, at a late meeting of the anti-slavery society in London, he stated that there were no less than 56 members of the House of Commons, deeply and personally interested in the continuance of slavery, and that their great and only advocate in the Ministry the Right Hon. Mr Canning was beset right and left with the dearest personal friends interested in the preservation of West india Slavery.

He would repeat, that without the voice of the people from one end of the three kingdoms to the other, they must never hope to succeed. That meeting little knew of the horror and detestation which was excited in the minds of the planters against those who favored the melioration of the condition of the slaves. An honorable friend of his (Mr Wildman, we understood) having occasion to visit his West India property, took with him a sister to Jamaica, and upon his arrival there endeavoured, in concert with her, as it was natural for a feeling and philanthropic mind, to effect some alterations in the state of his slaves, and instil into them the rudiments of religious education, and, would the meeting believe it, Mr Wildman and his sister were assailed with the most murderous threats for these exertions, and actually libelled in the newspapers, in terms too gross for him to read to that assembly. A parallel had been drawn in the Jamaica papers, in which an English peasant was compared, through all the ramifications of his condition, with a West India negro, and the balance in every respect, of food clothing, lodging, liberty and labor, drawn largely in favor of the slave: but he would read them an extract from one of those papers, and then ask, if in England or in Ireland, as the learned gentleman could answer, there ever had been any thing approaching to it in cold blooded heartlessness? "Ran away, a female slave named Mary Smith, from the estate of Miss ———," and then after offering a reward for her apprehension, it goes on to say—"it is strongly suspected that the said slave is harbored by her husband, William Smith." If a wife here flies to her husband's protection, the laws of God and man would justify him in protecting her—aye, and give him the ability to do it (great applause;) but there, in that favored country, which boasts of the condition of its population, to obey God he violates the law of the land, and, in receiving the wife of his affection, subjects himself to stripes and punishment. (Loud applause.) The honorable and learned gentleman, after some other observations, in which he ridiculed and exposed, in very forcible and eloquent language, the assertion that slavery was not prohibited in holy writ, concluded by moving a resolution recommending the formation of Anti-slave Associations throughout the kingdom, to excite and keep alive the interest necessary for a unanimous effort to abolish Negro slavery.

THE SABBATH.

When it was arranged that the King should visit Scotland, Mr Mash was despatched to Edinburgh, to give directions for the necessary arrangements for his majesty's reception at the palace of Holyrood-house; which having been done, he returned to London. Mr Mash soon afterwards proceeded again to Edinburgh, and arrived there late on a Saturday evening. On examining the works at the castle, at an early hour next morning, he found to his surprise and disappointment, that, by some mistake, a part of the works had been done in such a way, as to render it necessary that it should be pulled down and rebuilt. The time then was so very limited, (his majesty being expected there on the Monday or Tuesday following,) that it was thought needful that the workmen should be immediately summoned and set to work. The men were called, and they repaired to the castle, where they found Mr Mash: who, after stating to them the occasion of his sending for them, requested they would go to work, and make such alterations as he would point out to them. But, to his surprise, they all refused; alleging that by so doing they would be committing a direct breach of the Sabbath. Mr Mash, to overcome their scruples, offered them double wages—but they still refused: he offered treble wages—but with no better success. He then appealed to their loyalty, as dutiful subjects of their sovereign; and urged the importance of the work. To this they replied—that towards his majesty they had every feeling of love and respect; and would ever hold themselves bound to obey his lawful commands; but, they added, they had the command of One, to whose power even the king must bow—not to violate but to keep holy the Sabbath. They, however, assured Mr Mash, that as soon as the clock struck twelve (at midnight) they would commence their labors, and to continue to work night and day till the alterations were completed.

MISS EDGEWORTH'S WORKS.

Munroe & Francis inform the public and the present subscribers to their edition of Edgeworth in 16 volumes, that *Seven Volumes* are now complete. That the *Eighth* will be ready for delivery on the first day of August—the ninth on the first day of September, and the remaining *four* volumes on the first days of the succeeding four months, without fail.

M. & F. solicit subscribers to these useful works. They have taken great pains to have them well done—and the expense is great, requiring patronage to complete them.

To put the subject in a clear point of view, and to show how favourable to economy is the present subscription, the publishers annex a schedule of the prices of the different editions of this lady's writings, to excite the liberal to come forward and aid in accomplishing the Boston edition.

	Engs Ed.	*Ordinary Am. Ed.*	*Bost. Ed.*
Vol. 1. Practical Education	7,50	4,50	1,50
Vol. 2. Letters to Literary Ladies	1,50	75	1,50
Castle Rackrent	1,25	75	
Leonora	3,00	1,00	
Essay on Irish Bulls	1,50	75	
Vol. 3. Belinda	4,00	2,00	1,5
Vol. 4. Popular Tales	3,50	2,00	1,50
Vol. 5. Tales of Fashionable Life	5,00	2,25	1,50
Vol. 6. Vivan, and Emelie de Coulanges	3,00	1,00	1,50
Absentee	2,00	1,75	
Vol. 7. Patronage	7,50	3,00	1,50
Vol. 8. Harrington and Ormond	4,00	2,00	1,50
Vol. 9. Griselda	1,12	75	1,50
Moral Tales	3,00	1,50	
Vol. 10. Parents' Assistant	5,00	2,50	1,50
Vol. 11. Early Lessons, Rosamond	5,00	4,50	1,50
Vol. 12. Early Lessons, Frank	5,00	4,50	1,50
Vol. 13. Readings on Poetry	1,25	75	1,50
Comic Dramas	1,50	1,00	
Sequel to Henry & Lucy,	2,00	1,50	
	67,62	37,75	19,50

The English Editions have never been afforded cheaper than as put down above. There has been no uniform American Edition previous to ours, and we have also given the selling price of those printed. The public have now an opportunity of getting the best of books at *half price*. July 23.

LITERARY GAZETTE.

This day published by CUMMINGS, HILLIARD & Co.

CONENTS, No. IX.

Reviews. Rawle's view of the constitution of the United States. Webster's Address on Bunker hill. Reform of Harvard University, Non-resident professsors, Tutors, Necessary expenses exclusive of instruction.

Miscellany. Romance in the heroic and middle ages.

Original Poetry. Sonnett. To L. M. B. Jekoyva. To Fancy.

Critical Notices. North American Review, for July, 1825. Hunt's oration in honour of Gen. Lafayette. Sprague's oration.

Intelligence. Worcester Historical Society. Books in Russia. Milton. University in London. New edition of the works of Lessing. Practicability of joining the Atlantic and Pacific.

List of New Publications. Note to Correspondents.

Boston, August 1.

ATHENEUM, No. 9—Vol. 3.

Just Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 9, for August 1, 1825.

Contents.

A brief sketch of the present state of literature in America. The highland chieftain's lament. Low life. American writers. Farther Portions of the Autobiography of Mansie Wauch, tailor. To a fair young lady. My first Quadrille. Le Mort a tue les Vivans. Heaven, Jewish Evening. Letter from an American farmer to a friend in Edinburgh. The exception. The superannuated man. The duellist, a fragment. Stanzas from the Italian. Horse dealing. A sacrifice of Love to a sense of religious duty. I have a summer gift. The grey mare the better horse. Instinct of animals. Irish Naivete, &c. &c. august 1.

LONDON BIBLES.

Munroe & Francis have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates. July 16.

RESIGNATION.

Resignation, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21 Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally.

ROBERT FOWLE.

For sale at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

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Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
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Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
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W. Brown, Esq. *Plymouth*
J. R. Buffum, *Salem*
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John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
S. Coffin, Esq. *Newcastle*
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RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*

MARYLAND.
Etting Mickle, *Baltimore*